

THE  
**CHRISTIAN INTELLIGENCER,**  
AND  
**GOSPEL ADVOCATE.**

EDITED BY  
RUSSELL STREETER,  
*Minister of the First Universalist Society in Portland.*

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DIVINE TRUTH.

THE boundless universe is governed by one infinite, eternal and immutable God; by whom it was originally formed for the glorious purpose of communicating happiness, in different ways and degrees, to an innumerable multitude of beings of various capacities and orders. The system which was devised by infinite wisdom, distinguished by unlimited goodness, and executed by omnipotent power, is of all possible systems the most glorious, because it will eventuate in the greatest ultimate holiness and felicity of all intelligent creatures. Evils were not permitted, either physical or moral, to frustrate the accomplishment of God's benevolent purpose; but are so overruled and super-directed, as to constitute a process of discipline and improvement, conducive to the welfare and final happiness for which man was created. The mediatorial appointment of Jesus, his filiation, and miraculous gifts; his divine labors, his sufferings, crucifixion, resurrection, ascension and exaltation, to "the right hand of the Majesty on high," were a necessary part of the original purpose of Jehovah, and perfectly adapted by infinite intelligence, to make the brightest display of the divine glory, in the immortality and bliss of the rational universe. Salvation from sin, error, and all unreconciliation, must precede that virtuous and holy exercise of the moral faculties and affections, in which alone true happiness consists. Neither

in the present nor future state of being, can accountable agents indulge themselves in "the transgression of the law," without experiencing a corresponding retribution of punishment or suffering, designed to suppress vice, humble the sinner, and, by the gracious interposition of *the word of divine truth*, reclaim and save him from final perdition and death. Hence the disobedient are commanded and exhorted to repent of their iniquities, reform their lives, and obey the gospel, that they may come to an immediate participation of that joy, which is appointed to *all*, "in the dispensation of the fulness of times."

To this representation of the divine character, and such views of the final destination of man, can liberal and benevolent souls object? It is rational, scriptural, and divinely consolatory in the hour of affliction and death, leading the mind through the temple of creation and providence, to its great author in the skies. There, in the Zion of eternal solemnity and glory, is the final home of the redeemed.

Reader; if we profess to believe in salvation *from sin and unrighteousness*, shall we not appear extremely unreasonable, in being inattentive to practical godliness? Did not an apostle judiciously observe, "bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come?" Divine truth, or the true system of religion will promote the great and weighty interest of society, by a determined suppression of vice and an energetic excitement to virtue.

*Supreme love* to our heavenly Father, is the fundamental requirement of the law and the gospel, and is a moral exercise of the affections happily preparatory to increasing and higher degrees of glory. No being, however exalted in the chain of dependent existence, can be superlatively blissful, while in any degree unreconciled or unholy; nor is it possible for rational intelligencies to love an object supremely, which is not, in their estimation, supremely lovely. As they "love



God because he first loved" them, it is proper to display to the eyes of their understanding, the infinite goodness and beneficence of the Great Lord of all, to excite in their feelings, corresponding emotions of love and veneration. The tongue of an angel can never be too eloquent in proclaiming divine goodness, *infinite goodness*; nor could a pen dipped in heaven write *the law of love* in the heart, in too high and glowing characters. To be perfect, all immortal creatures, must love God with all their affections and faculties.

*Good will to men* is another commanding trait in the character of a christian. Without it, real peace cannot be enjoyed. A disposition to enmity and malevolence, is a merciless tormentor of its possessor; while a friendly and benign spirit, conducts to the bosom, streams of continual peace and delight. *Good will* to each other, converts the world, which without it is a dreary and sunless wilderness abounding with monsters, into a variegated landscape, beautiful, delightful, and luxuriant as Eden regained. Springs of living water gush from burning plains, and flowers and fruits enamel and enrich mountains of sterility. Friendship on earth is a prelude to heaven; it wipes the tear from the weeping eye, applies its balm to the anguished bosom, and points the mourner to that celestial world, where death is overwhelmed in victory, and friends in triumph unite, crowned with immortal life.

*Gratitude to God* for his innumerable mercies, and especially "for his unspeakable gift," constitutes an essential part of a truly religious character. By a proper exercise of the affections, men may antedate the joys of futurity, and, in mental participation, feast on the rich dainties of heaven. Gratitude to Him who is infinitely above all praise, will constitute a part in the song of Moses and of the Lamb; and the reasons for its celebration be ever realized in the increasing and pure felicity of a redeemed world. In the heaven of heavens no objects of compassion will be found; no Lazarus begging for crumbs; no widows weeping in sackcloth;

no infant mourners, helpless, homeless, and forlorn, lisping a faint prayer for favors. Let us then, christian reader, in testimony of our hearts gratitude, indulge a liberal hand according to our ability, and give to the suffering an opportunity of exercising one of the noblest affections of which our nature is capable. The religion which successfully enjoins these divine principles, is the river of paradise, making glad the city of our God. In addition to all other enjoyments it affords the anticipation of those pleasures, where without a cloud to interrupt, ALL will enjoy the full radiance of the divine countenance.

No complexity or mysteriousness in the great plan of redemption will shade with obscurity "the grace of God" displayed in the "salvation of all men." The divine benevolence and glory in the humiliation, sufferings, death, and resurrection of the Saviour, will shine on the redeemed possession, in cloudless meridian splendor; and the revelation of "life and immortality," through his mediation, have a clear and full exposition, in the gratitude and praises of every intelligent creature in heaven and in earth. A halo of everlasting glory will encircle the head of our exalted Redeemer, and every ascription of honor from the harps of the blessed, of every nation and language, give it additional extent and lustre, and the high hosannah be lost, in the holy mental eloquence of solemn, joyous, silent adoration.—The glorious Son, at the head of his vast reconciled empire, "redeemed from the bondage of corruption," will bow to Him from whom all power is received, and the infinite GOD OF LOVE "be ALL and IN ALL."

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FOR THE CHRISTIAN INTELLIGENCER.

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ANSWERS

*To the three Questions on the last page of Vol. 2, No. 1.*

1. Jesus being "delivered," implies his subjection to bodily and mental suffering, as the *head* of the *body* for the offences of whose members he was delivered. "For



as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—1 Cor. xii. 12.

2. Christ being made a little lower than the angels, for the *suffering* of death, was crowned, (and the crown is always placed on the *head*) that by the grace of God, he should taste death, (the wages of sin) for *every man*; and therefore, all who believe the truth, may "reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." His resurrection is proof that he *put away that* for which he died, (John i. 29,) and his being seated at the right hand of the Majesty on high, is still further proof that he *accomplished the end* for which he *suffered*; for it was *after*, (not before) he had purged our sins, by the sacrifice of himself, that he was thus exalted.

3. Christ being released, gave those for whose offences he was delivered to sufferings, a right to reckon themselves released, by faith, from the bondage of corruption or death. He whose body saw no corruption, and whose soul was not left in hell, arose to immortality, as the *head* of *every man*, the *whole body*, for whose united offences he suffered; and he ascended on high to the bosom of the Father, that he might ultimately fulfil his promise; "And i, if I be lifted up from the earth will *draw all men* unto me. And this he said, signifying what *death* he should *suffer*." W.

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FOR THE CHRISTIAN INTELLIGENCER.

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"WHAT IS YOUR RELIGION?"

*Elm-Trees, Aug. 16, 1822.*

SIR—A few days since as I was reading a *philosophical Sermon* in the "Christian Intelligencer," a neighbor came in and asked me what I was perusing, so devoutly; for I did not notice him till I heard his voice. Something about religion, I answered him. About religion! he echoed, it seems to me you spend a great

deal of your time very needlessly, in reading so much as you do about religion ; pray tell me what is your religion ; are you a Protestant or a Roman Catholic ? I answered him, that I did not certainly know whether I was the one or the other, or that either would acknowledge me as one of their communion ; for there were so many divisions and subdivisions among Protestants, and so much form and ceremony with the Catholics, that it would require a dictionary much larger than Johnson's folio to describe them with sufficient distinctness, for a man who had time, and actually read them all, to determine whereabouts he would find his place in their rank and files. As to the *Catholics*, I never could discover in their preaching or praying, any great distinction, in point of doctrines, (with the exception of Transubstantiation,) between them and some of the Protestant sects ; and I believed that all the doctrines, *the high orthodox call evangelical*, are embraced in the general Catholic creed ; and some appeared to estimate their own forms and ceremonies, as meritorious, as the Catholics did theirs. He again said, " Do tell me, are you an *Episcopalian* ? " No—I have never joined that particular class of religionists, as a member, though I consider them as I do all others, who call themselves Christians, and behave towards them as Jesus commanded his followers to behave to one another. " Well, said he, I want to know ; are you a *Calvinist* ? No—I cannot follow Calvin, for I look on him as a man very erroneous in all his *distinguishing tenets*, which have principally contributed in giving him a name, and in making him the head of a sect ; but he appears to me to have acted most wickedly in the affair of *Servetus*. In that unchristian persecution, he manifested nearly as much malignity and depravity of temper, as did the Jewish rulers in the death of Jesus ; and I do not find that he gave so much evidence of repentance and sorrow for his wickedness, as did Judas for betraying his Master. *Calvin's* name and character ought to be



reprobated. Though some good may have arisen from the part he took in the Reformation, in his time, the authority and influence of his name as the head of a religious sect, have done so much more evil to after generations, as to leave a great balance against him. The poison he set afloat in the religious atmosphere is not yet entirely destroyed. "Are you a *Lutheran*?"—I never read either the life or works of that man; and cannot say whether I adopt his opinions or not. He followed me up by inquiring, "Are you a *Baptist*?"—I told him, No; if by Baptist he meant a man who has been baptized by *plunging* or *immersion* in water, as a ceremony. And this ceremony, thus performed, was the principal difference between Baptists and some other denominations. I had often heard them preach and pray but could not distinguish their performances from the Calvinists; except their preachers appeared to be less informed, and some of them seemed to boast, as I thought, of their ignorance of what they called human learning, because in that they resembled the apostles. But now they have got a Baptist College, their preachers will find a better ground for appreciating their performances. Nevertheless, the Baptists, as far as my acquaintance extends, are about as morally good as other religionists.—"But are you a *Methodist*?" said my neighbor. I believe not, I replied; yet all I knew of their tenets was by occasionally hearing some of them preach. They were very animated, used much action, and appeared very anxious to produce some visible effect; and from what I saw in some of their meetings, I should judge they were liable to mistake a *frenzy* and *derangement of mind*, for a *miraculous conversion*. The general tenor of their doctrines, seemed to resemble the old fashioned Arminianism. "Well, said he, I must set you down for a *Quaker*; are you not one? There is a sort of plainness and simplicity about you, that always made me think you would suit that sect very well." I replied, I did not know in what *Quakerism* consisted, except

so far as I could judge of their religion by their moral conduct, including the government of the tongue, which I thought to be a little better, generally, than the habits of the other sects. Other religionists were almost always at war with each other, by the tongue, if not by the fists; and individuals were not unfrequently at variance and bickerings, on matters of little moment, but as subjects of perpetual irritation. It is not unusual for neighbors and seemingly good old friends, who have worshipped together almost a long life, to fall out and quarrel like heathens, about a place to set a meeting-house, or some trifling tenet that has no more to do with *moral habits*, than the mountains in the moon, and which generally terminates in a division of the society or sect.

Now, while these sects, and parties of the same sect, are wrangling and disputing to an unaccountable degree of ill nature, the *Quakers* seem to go on peaceably and quietly in their religious, as well as their worldly concerns, making *moral honesty*, or the duty of doing to others as they would have others conduct towards them, their great rule of life. I had observed their conduct ever since 1775, when——“ But, pray, said my neighbor, be so good as to inform me whether you have any religion at all, and what you call yourself. You seem to evade every question I put to you, in a manner more artful than satisfactory. Every body ranks under some denomination or other; why do you not frankly tell me whom you follow in religious matters? Are you a *Hopkinsian*? No—I do not know that I ever read a passage of his writings in my life. He then impatiently said, he doubted whether I had any religion, or was ashamed to acknowledge the name of the man I followed. To which I replied; after taking a survey of what all the denominations I was acquainted with, call religion, and on what they laid the most stress as means to recommend themselves to their Deity, I sometimes almost doubted whether I had any thing in my sentiments



or conduct, that the world would allow to be religion ; but I was not ashamed to own the *name of him* I took to be my master, leader, and pattern in matters that *I called religion*, which I included under the term of *love to God and love to man*. Now, said I, you may see how great a proportion of what others call religion, I cut off. "Well, well ; enough of your evasion ; do tell me who that man is ; I suspect it is Dr. Priestley, or some Universalist. Come, be honest and tell me ; I am impatient to know, and weary with so much evasion." But said I, of what consequence is it to know *whom I follow*, as you term it. Suppose I do not follow any particular man in my religious tenets ; would you conclude I had no religion ? "I should say, (he replied,) you differed from every one else." True—but I may have a religion. What if we should first settle what religion is ? "No—but I want to know whom you follow in order to help me in judging of your religion. Were you to say it was *Socinius*, it would be satisfactory ; because I already know what was Socinius' religion." So then, said I, you suppose every man to adopt the exact sentiments of the man whose name he professes to take ; do you ? "Yes ; if a man says he is a Calvinist, I conclude he adopts the principles of that great man." Well, suppose I were to tell you, I was a *Congregationalist* ; what would be your conclusion then ? "I should think you were at your old game of evasion ; because Congregationalism regards only the mode of *church government*, whether Calvinists, Arminians, or Hopkinsians." Then you distinguish between religion and the mode by which religious people govern their church concerns ; do you not ? "I certainly do." Very well, my friend, I will be as frank and honest to you as I always have been free in expressing myself to all people with whom I have discussed religious and moral subjects for forty or fifty years past. If there be any thing in which I have indulged pride or vanity to excess, it is in thinking freely, and honestly communicating my thoughts to others on proper occasions. You have asked me a

plain question; and I will give you a direct and plain answer. I take Jesus Christ for my master, teacher, and pattern in religious matters, and nobody else.—“Why then, said he, you are a *Christian*, and your religion is neither more nor less than what is called Christianity.” I replied, I have no objection to your calling me a christian, and my religion christianity, provided you do not confound and identify me with millions of other persons, called christians, so as to conclude that my religious sentiments are the same as theirs.

I once heard a very learned divine preach a sermon in which his principle head of discourse was, “*That Calvin was not a Calvinist.*” At first it struck my mind as an unintelligible proposition, or a mere play on words. But he proceeded only a little way in his discourse, before I saw his object, and that important ideas and inferences might be contained in it. And he made it very manifest, before he was done, that Calvin really was not a Calvinist; that is, he demonstrated that the notions now generally entertained by most of those called Calvinists, and would be offended were you to call them any thing else, were not contained in any of Calvin’s works. Now I have no hesitation in saying, *that Christ, in a similar sense, was not a christian*; that is, assuming what is commonly called orthodoxy as it is made up of the fall of Adam, original sin, and total depravity, from that event to all his posterity, the trinity, election and reprobation, atonement, special grace, conversions, and *miraculous new births*, together with eternal and endless torments in hell, as these have been handed down in creeds and confessions since the days of Athanasius. I say then, *orthodoxy* thus compounded and taken for christianity, as it has been among the *orthodox*, I think it correct to say, that Jesus Christ was not a christian. I am also of opinion, that if one who attended on the whole of Christ’s administration, and on the preaching of one or more of his apostles to the end of the apostolic age, were now to revisit this earth, simply with the knowledge he gained from that



ministry, and attend a few sermons of our high orthodox preachers, he would be very much at a loss to conjecture what religion they were of; and if he should attempt to liken it to any thing he ever heard of while on earth, it would be to some branch of the Gnostics.—

“After all this parade of words, said my friend, I take you to be a Universalist or a Unitarian.” Keeping my observations in mind, it is immaterial what I am called. I have said I mean to follow Jesus Christ. He was of Nazareth, and declared, by one of his chosen companions, in the first sermon preached after his ascension, to be a man approved of God by miracles, and wonders and signs, which God did by him. If any body knew what Jesus was, I believe Peter was among those who knew him best. Now taking this in connexion with the doctrines, precepts, and example Jesus left to the world, with the full assurance of living again in a resurrection state, that our happiness or misery is predicated as consequences of our virtue or vices here, and all under the general administration of the providence of God our heavenly Father, leaves no doubt in my mind, but that all things and events will terminate finally in the happiness of *all*. This will be to the glory of God—and nothing short of this, can be, according to my view of God’s administration. The scriptures abound with passages where God is spoken of, as a kind and affectionate Father of all the human family; and it seems to me we must give up that term as improperly used, and not at all expressive of the relation the Deity intended to exhibit of himself to the human race; or we must admit it in its fullest extent as to what a human father would do, to and for his children, were his power, knowledge, and goodness equal to his affection. Did you ever know a child to behave so undutifully to his father, as that it would not be imputed to the father as unnatural and cruel, if he had power and knowledge to place his child in a situation where he would be reformed, and become a virtuous and obedient child, and yet refused to do it out of vengeance to

his child, because he had not duly improved, and made proper returns of gratitude for the common privileges he had been indulged with? My friend acknowledged that he believed every father, unless he were a monster, would so apply his *chastening* rod to his refractory child, as sooner or later to work out his entire reformation, if he possessed knowledge and power enough. But said he, "how would it do to preach up to the world, that the wicked will finally be happy; would it not tempt them to go on in sin, and add misery to their wickedness, until the world became a great bedlam, a very hell on earth?" I answered, that what would be the consequence of a general preaching of this doctrine of the wisdom, power, and benevolence of the Deity could only be known, so far as future events can be foreknown, by reasoning theoretically on the human mind, connected with passions, appetites, and affections, under the guidance of reason, and under the influence of hope and fear. All sensitive creatures seek pleasure, and all chastisement is only pain designed to prevent wrong elections, and induce to right and proper ones. Hence, endless or everlasting chastisement seems to approach pretty near to a solecism. If chastisement or punishment does not always succeed in bringing the sufferer to reformation, it is owing to the want of knowledge and power in the person inflicting it. But let us examine the history of the human race as far as this particular point is made a disputed subject, and so far as history will lead us. The objection is; if the public teachers of religion were to preach up the idea that pain, misery, and torments unutterable in the resurrection state, for misbehavior in this transitory world, were to be less than infinite, or of shorter duration than eternity, people would be more likely to indulge their vicious passions and appetites, than they have been under this thundering doctrine. This I deny; because I have not yet found a person who would say he really believed there was a strong probability that he should finally be thrown into that state of endless wo. The generali-



ty of those who appear at first as if they were willing you should think they had worked themselves up to a state of mind to believe this doctrine, have a salvo, in what they call sovereign grace, for themselves and their particular friends. Hence, these believers in endless misery, always have an uncommon charity for the most notorious sinners that are doomed to the gallows, when they are told, that a moment, or even a second of time, before they are choaked, they were heard to utter a few of their cabalistical words, about *sovereign grace, saving faith, precious blood, and infinite merit, &c.* I have never met with one of these believers, who would say he verily believed one of his own sect or creed, however immoral his life may have been, was doomed to hell; though they say there is no hope for one of their *morally honest* neighbors whose creed they happen to deem heterodox—poor soul, there is no chance for him; he, they say, relied on his *morality*! Again why may we not reason analogically, from the effects of temporal punishments to the effect of future punishments in the resurrection state? A general survey of the European governments for the three or four last centuries, will hardly support the objection. And in our own country, through the whole extent of it, there has been a regular mitigation of the criminal code for nearly half a century, and I believe the fact is, that crimes have decreased, and general happiness increased. Again there are numerous societies of Universalists in our own country; indeed they are daily increasing, and my acquaintance with them, which is as extensive as it is with most of the other sects, will not warrant a conclusion in favor of the objection. Good education, with chastisement properly applied in this and the resurrection state, I have no doubt, will bring all nations, tongues, and people to bow to the sceptre of him, whose yoke is easy, and whose burden is light.

“I wish, said my friend, you would tell me more particularly how this matter stands on scripture grounds; you seem to have reasoned, or conjectured wholly on

the nature and constitution of the human mind theoretically ; and the natural relation of God as the Father of the human race ; and on the experience of Governments ; with appearances as they may be collected from the characters of individuals among the societies of Universalists in this and other countries—now this opens too wide a field for me to travel over. And as to the moral conduct of the Universalists, they like the Quakers, are but a small portion compared to the great body of the other sects, and therefore their morality, if they have more, or even as much as those of other denominations, may fairly be attributed to their considering themselves as being overlooked and watched for their halting, and so from motives of mere prudence, decency and good neighbors, carry themselves better than they would, were they under no other restraint than their religious tenets lay them.”

I told my friend I thought I understood all his positions ; and would consider them—I was ready to admit there was some weight in his observation that a small society separating themselves, on particular principles, from the rest of mankind, will naturally from the pride and ambition of the party feelings, which are always more or less identified with ourselves, become vigilant to recommend their society, by good conduct, to the rest of mankind ; but does not the very ground of this observation go to shew us that people may be well governed without any view of punishments hereafter, and so destroy the whole of the argument in favor of everlasting torments ? I wished him to think of this against he called to see me again ; and I would endeavor then to tell him how this matter stands on grounds more scriptural.

NAZARENUS.

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#### APHORISMS.

To acknowledge a fault and refrain from it, is but saying, I am wiser to-day, than I was yesterday.

When your reason and judgment gain an ascendancy over *one* evil propensity, consider the victory as worthy of perpetual commemoration.



## PROCEEDINGS

*Of the General Convention of Universalists, of the New England States and others, in annual session, at WARNER, N. H. September 18th and 19th, 1822.*

The Ministers and Delegates composing the Convention, met at the hall of Br. — George on the evening of the 17th, and opened the council with solemn and devout prayer, by Br. Samuel C. Loveland. And

1st. Chose Br. HOSEA BALLOU, *Moderator.*

2d. Chose Brs. S. C. LOVELAND and HOSEA BALLOU, 2d. *Clerks.*

3d. Proceeded to read and examine the letters from various Societies, and the credentials of the delegates, which furnished just occasion for rational joy of heart, and gratitude to our common Father in heaven, for the prosperity which he has kindly sent to our Sion the year past.

4th. Pursuant to requests from Societies in Cambridgeport, (Mass.) New-London and Wilmot, (N. H.) and Strafford, (Vt.) to be received into the fellowship of the General Convention; Voted that said requests be granted.

5th. Chose Brs. Sebastian Streeter, Hosea Ballou and Russell Streeter, a committee to attend to requests, either for letters of fellowship, or for ordination, and to report thereon.

6th. Adjourned until the morning of the 18th, at 8 o'clock, A.M. Prayer by Br. Elias Smith.

7th. Met on the morning of Wednesday; Prayer by Br. Hosea Ballou.

8th. Called on the Committees which were appointed last year to visit the several associations in connexion with the General Convention, who gave favorable representations concerning the good work of the Redeemer's grace in the north, the south, the east, and the west.

9th. Adjourned to attend public services. The order of the morning service was as follows:—

Br. Kittridge Haven, the introductory prayer. Br. H. Ballou, 2d. the Sermon from Rom. i. 25. Br. Asa Priest, the concluding Prayer.

## AFTERNOON SERVICE.

Br. Sebastian Streeter, the introductory Prayer. Br. Elias Smith, the Sermon from Daniel vii. 13, 14. Concluding prayer, Br. John E. Palmer.

## EVENING SERVICE ON WEDNESDAY.

Br. Russell Streeter, the introductory Prayer. Br. Sylvanus Cobb, the Sermon, from St. John iii. 35, 36. Br. Benjamin Whittemore, the concluding Prayer.

10th. Appointed Brs. John E. Palmer, Isaac Whitnall and Asa Priest, a Committee to visit the Western Association, to be holden in the town and county of Otsego, N. Y. on the first Wednesday and Thursday of June, 1823.

11th. Appointed Brs. Robert Bartlett, S. C. Loveland, K. Haven and Elias Smith, a committee to visit the Northern Association, to be holden in Barre, Vt. the first Wednesday and Thursday in October next.

12th. Appointed Brs. H. Ballou, R. Streeter and Joshua Flagg, a Committee to visit the Eastern Association, to be holden in Waterville, Me. on the first Wednesday and Thursday in June, 1823.

13th. Appointed Brs. H. Ballou, 2d. Elias Smith, and Thomas Whittemore, a Committee to visit the Southern Association, to be holden at Western, Mass. on the 2d Wednesday in December next.

14th. Adjourned until Thursday, 8 o'clock, A. M. Prayer by Br. George W. Brooks.

15th. Thursday morning met according to adjournment. Prayer by Br. Lemuel Willis.

16th. The Committee appointed to consider requests for letters of fellowship or ordination, reported that it is expedient to grant letters of fellowship to Brs. Thomas F. King, city of New York, Linus S. Everett and Joseph Bradley, Hudson, N. Y. Lemuel Willis and Dolphus Skinner, Reading, Vt.; Hiram B. Clark, Brookfield, Mass.; Asa Wheaton and Massena B. Ballou, Boston, Mass.; Hubbard H. Winchester, Halifax, Vt. and George W. Brooks.

17th. Voted to accept the above report.

18th. Adjourned to attend public services.

## ORDER OF THE MORNING SERVICE.

Br. S. C. Loveland, the introductory Prayer. Br. S. Streeter, the Sermon, from 1 John iii. 3. Br. D. Skinner, the concluding Prayer.

## ORDER OF THE AFTERNOON SERVICE.

Br. Joshua Flagg, the introductory Prayer. Br. H. Ballou, the Sermon, from Psalms xlv. 4. Br. R. Bartlett, the concluding Prayer.